M 1869

Friday, June 26, 1970

Group II

Seattle

MR. NYLAND: So then, tonight we have to go a little deeper, I think, than last night. Last evening we talked about--really about motivations for Work, and we did not say very much about the actuality of applying whatever the knowledge is of becoming conscious. That's a--quite a big aim when one talks about consciousness. (Is that a cat?) (Someone: Baby, Mr. Nyland.) (Oh.) Because you have to realize that when one is unconscious for a long time in life, that certain things are crystallized, and even if you have a wish to change because you believe that what you are is not complete enough, it does not mean that as soon as you have that kind of a wish that it is easy to do something about it. There is a great deal that you have to continue with in ordinary life anyhow, so that when

you are busy with this and that - and the thought even might occur that you want to do something - there is no particular guarantee that you even can sustain it.

For that reason there has to be very definitely a wish which remains for quite some time constant. And it has to be based on the motivation of why it is really that one becomes interested in wanting to Work; because if that maintenance of such a wish is not there, just having it once, or once in a while - after a little while it will die down, and then there is really nothing in Mother Nature or on the Earth to stimulate you for wanting to get away from it. Mother Nature is very happy that you are here, and she wants to keep you. And the law of attraction - the law of gravity that keeps your body on Earth - is exactly another way of simply saying that I'm asleep, and they want me to continue to sleep, and they don't want to wake me up. And who is there in the outside world to wake me up? And even if there are people of that kind, why should they even be interested? And if they do, what is there in me that would respond to that?

So it always comes down to: what is me as I am on Earth, having an interest for wishing to develop, and to be part of an evolutionary law? And that then I have enough strength (Who's that? No ( ). Who is in the door? Come so that I can see you.) that I want to become part of an evolutionary law that really then, if I could actually follow it, would give me a chance to understand more about myself. And the wish that has to be stimulated has to be stimulated at different times. And also my wish has to continue and the stimulation has to continue. So the motivation for

wanting to Work - when I go to a meeting - has to be stimulated and touch my motivation, because if I don't get touched in that direction, whatever may be the discussion has no meaning for me whatsoever. It's completely outside of me exactly like a book that I can read, and of course I can read it and can listen to it even if it is discussed, but when it doesn't touch me in any way that it gives me a certain direction, or an answer to that what is my motivication--motivation - I have no interest even in reading the book.

So this is the problem that you face when you have a group, because what is there in a group that will feed the motivation of different people? You have to look for a common denominator for that which I--yesterday I called an emotional attitude. And the emotional attitude that you should have, and should be stimulated by those who talk about Work, must of course be based on something that is alive in you, and that is then communicated to you by someone, showing that that person is interested in your welfare and can understand for you what may be your meaning, which will provide the wish for your development.

Now many times, inlistening to the tapes of the recent months, I am struck by certain things, particularly in your Group I, which are not entirely correct because much of that is too theoretical - a discussion of: what is Work? and a constant repetition of what is Work? without any particular applicationfor your own life. Because it doesn't help you if someone else says, 'I, in my life, have done this and that,' when it doesn't hit you at all, because you are not the other person.

What is needed is to get away for a little while about theory, because the assumption now that I make is that everyone in this room at the present

time knows what to do when one says you have to Work on yourself. That it is not entirely clear in the application and that, of course, as far as the results are concerned, they will not be all the same - but since the simplicity of saying what is Work is really understandable for anyone who has a mind to listen to a few words to explain what is an attempt, then you don't have to keep on repeating that same thing again. There is an excuse if you want to open a perspective. Whenever you want to place Work in your daily life you have to describe daily life for a person who wants to have a question answered. And for that reason, when the question comes from his daily life - at which time he tried to apply Work - it has to be picked up from the point where that question - you might say - was ended, and he is waiting for an answer. And immediately when you do this you accomplish many things at the same time.

When a person wants to answer he has to go along with the questioner - from when the question started - and the person tries to formulate and then perhaps is not always able to use the right kind of words for it, because to describe certain experiences of yourself - and particularly when it is done in connection with an application of something unknown - he may need, every once in a while, a little help. But when the question is over, one starts to answer at that level, recognizing exactly that what is the condition in which the person then is and for which he has given a description. And one cannot immediately start with - as we have had many times, also in New York: well, what you are describing, that is not Work. It's utter nonsense to say such a thing. Because a person, when he is honest and serious and he has come gradually to the realization that certain things

ought to be done, he then speaks from his conscience - as much as there is of it - and he has to have the freedom to want to use words that are familiar to him in his life. He has to know a little bit of how to express himself. And he has to overcome, sometimes, certain fear that he has to talk in the presence of other people who really do not understand him quite, and also where he is a little bit afraid that if he talks about more or less - I wouldn't say intimate affairs - but let's say spiritual things about which one does not talk about so easily, then of course he is a little afraid that he might not be understood; or also, that that what is going to be said by him is really his own private affair.

So a person has to be encouraged; and the question has then to be elucidated. And in that kind of a picking up the question where it has left off, you establish a relationship. That relationship has to be different for different people, because they don't live all at the same kind of a level. And many of them are quite different psychological entities. And you cannot simply use the regular rigamarole which applies to yourself when you want to talk about Work; and particularly when you want to open perspectives, because then you have to take over as if you, in answering such a question, live in the atmosphere of that pe son who asked the question. And you have to build it up from there. And you have to use all kind of means in order to establish trust.

Now trust is not based on the knowledge you have already of a person, because when it is a very specific question it has to be answered in the line of that question. Because I can have trust in different people and think that they can answer me - and maybe in the past it has been proven to be correct - but when I come with a question which is new for me, I have to establish, again

and again, a new trust in the person who is going to answer, that he can answer that question. I can trust him for many reasons, but I only want to trust him when I feel that he has understood what I'm trying to say. In that you fail, because there is much too much of a theoretical going on, explaining Work; and in such terminology which is quite unnecessary, because one knows the simplicity of Work. And when it happens you must object to it. I'm talking now particularly to people who are new and who want to try to Work and who are serious and honest in wanting to make an effort. And the effort has to be in their terminology only, because you cannot expect anyone who is interested just for a little while to understand already how to manipulate the words in relation to Objectivity.

When trust is there - the willingness to want to find out where is a person living - then one starts with ordinary life in which the attempt was made. Now this eliminates immediately all discussions, on the part of a questioner, of theory; because your group should be, more and more, a Work group, simply an explanation of what is meant by Work on oneself. And in principle again holding up in front of a person: Work, we mean this or that. In Work you make this or that attempt, in Work the aim is in relation to your motivation. If I understand your motivation correctly, there is something not only that you wish, but for a definite reason. And when the reason is that you want something which you haven't got, I have to define for you what it is really that you want, so that that becomes clear. And when it is clear that you have that relationship, so that you are talking the same language, then from there on you can illustrate what is Work in daily life, building it up as much as you can, knowing what the other person represents at that level.

It is a long time before you have to start to theorize, and a group is not adjusted to intellectual pursuits. The group comes because they are young; they want to find out what can Gurdjieff give that something else is not giving. They don't come for explanation after explanation - à la Ouspensky, with the hydrogens and the different tables, and including the Enneagram. That is really no concern of yours at the present time. If you want to study that, do it by yourself. Read it in books; try to find out what is the theoretical basis of Work - for yourself - if you wish. And I am now talking about an approach based on a wish: a wish for wanting to grow; a wish which has simply in its hand the ability which I reach when I understand the description of Work. And the simplicity is really all the time there.

Something I say I want to create, like an 'I' - and we talked about it yesterday - why that 'I' should be there as an introduction of something - I call it an Objective entity - in the midst of my daily life of unconsciousness and subjectivity, simply because I hope that if it is there, it can be of help because of its different kind of quality. So that is the first thing I want to know can I actually create an 'I'? What is it in me that makes me even think that I can? Because here I am, an unconscious human creature, constantly reacting to the outside world, being taken up by everything that my sense organs present to me in my brain; and continuously remaining unconscious because that is my personality, and it's not going to be changed simply because I would like it to change. For that reason, of course, I have to do Work, because I am ready to do Work; I'm not ready to give further illustrations of what will be the final result if I could become conscious; or if I had a conscience - I haven't got it.

I'm just a simple man, walking on Earth and being affected by all the different influences of daily life. I get up in the morning; I do my tasks; I fulfill obligations; I answer to responsibilities; and I eat and I drink; and when I am tired and it is time to go to bed, I go to bed and I hope that I will wake up in the morning. I have during that time many responsibilities to pursue. I have a lot of relationships with different people, all of them requiring - on my part - a certain attitude, a posture. I have feelings. I have a little intellect; it functions; it has a certain quality of giving me thoughts. And I walk back and forth with reason; or as reasonable as I am as an ordinary human being - not high-falutin; not as yet studying higher mathematics in any form whatsoever. It does not belong to me. Later on, when I want to graduate from university and get a Ph.D. then maybe I can have some intellectual pursuits. They do not belong in the beginning to a discussion group about Work. There has to be enthusiasm; there has to be a desire so that when you want to be filled, you can be filled. For that there has to be a constant relationship between people who tell you what is Work and yourself. And they cannot go off on any particular road that they would like to use in order to explain it again and again for themselves, because they have lost contact with you when they become too intellectual.

The contact for a man is by means of emotions. His mind can of course confer with another mind, but the rest leaves him cold because those are just plain little facts which stay there and which you cannot so easily use in your daily life. You don't care about how one hydrogen is related to another when you buy a loaf of bread. It has nothing to do with it. Buying a loaf of bread means I have hunger; and I go into a store. And I have to have some money.

And I open the door and I see a variety of different kinds of bread; or, I go to the supermarket and I push a little wagon around, and I want to buy some things - groceries - so that I can take them home. And then I can do something with it, to prepare a meal - and I'm buying! And here I am in relation to a fellow who tells me it is fifteen cents or it is one dollar or whatever it is. And I say, It's very expensive, maybe I don't need that kind of a bread - "Oh, but the times have ..." - and I am there; and I'm constantly there. And my personality walks and it touches this and it touches that. And it pushes the cart; and it lifts up the bag. And it goes to the car; and puts it in the car and opens the door, and I go in and I sit and I start the engine and I drive through traffic. This unconscious me, constantly in daily life - and you can multiply this by I don't know how many examples all during the whole God-damned day.

I remain unconscious in my efforts, even if I make an attempt to wake up. If I want to wake up, I'm such a fool that I think I can do it when I'm engaged in all varieties of different activities which take up such an enormous amount of energy that there is nothing left even for the wish to become conscious, or to have an intellectual or emotional relationship towards that what I call my ideal. I have to consider myself as I am, simply as I am, and not fool myself. I'm not equipped for even placing intellectual concepts in my brain. I can put them there. And of course I can listen to them, but what good will they do to me? Aside from the fact that I will lose them again, and in thinking that I don't know exactly how one little thing fitted on top of another, but what do I get from it? Do I have a desire of some kind that when I'm reminded that I was unconsciously walking into a supermarket? And that this is still

me, and that I want to do something about my life as a whole. That when I come home and there is someone - and it may be I am married; maybe there are children; maybe there is just an apartment or a room; maybe there are some books; maybe there are correspondence--thereis--there are letters - correspondence to be answered, and I'm tired. And I've worked the whole day for a living, and I've had this and that kind of a trouble. What will I do? This poor little creature that comes home and has an idea that he ought to Work on himself. How can I?

I say I get up in the morning and immediately perhaps I'm already a little too late. I hurry, hurry in order to get to the bus, to get to the office, to be on time, so that they are not blaming me; or when I have to punch the clock, that it is before the time that I'm supposed to be there; or I'm checked in. And I live under a little fear. Sometimes my boss, sometimes opinion of other people; sometimes having to deal with people who are unreasonable; sometimes people who perhaps intentionally step on my toes; sometimes trying to get things done against all kind of odds and obstacles. I walk into an office. I go and meet some people. I have work to do; I sit at my desk; I try to think and the telephone rings and then after a conversation I hang it up. There I sit, I've lost the thread of what I was supposed to do. And all the time what do I do with theory?

What good does it do me to know that two and two makes four? What is it to me that I am a creature made up out of three centers? And that it is sometimes said that it ought to be possible to separate my physical body from the manifestations as a result of feeling some emotions. Does

it help me in the least, when I have an answer? And even if I say, Yes, that we call Rascooarno, what is the difference to me? I am alive! I have to deal with my life as I am. When I get up and I'm tired, I have to deal with that. I don't like it, but I was tired the evening before. And I was busy and I tried to do my best and I make a beautiful report. And unfortunately it was not accepted. I build up certain things I wanted to do, and they were reasonable enough. And then when I am confronted with a decision and it goes against me - and I have to change my plans. I want to meet someone for lunch. He calls me up under some kind of a pretext that he cannot keep lunch, and I wanted to have lunch with him, because I had to ask him for ten dollars.

What does one know about a person when they ask a question? How can you bring about a relationship in a group, so that people in general can start to trust each other? How can you Work even together when you don't even know what a person means when he asks; when you don't know about his family. Maybe he has a brother or an uncle; or a father who's sick; or maybe his youth was this way or that way. What do you know about each other? How can you help each other? What kind of ideas do you have even about Objectivity or the desire to find out something about Gurdjieff?

Again and again it comes to that: where is the reason that you are interested in this kind of Work? Why don't you go and study something else? Pythagoras? You've heard of him. He was a wonderful kind of a man. And Plato, and Socrates, and Aristotle. Why don't you go and study them? Why don't you study the church fathers? Why don't you read the Kabala? Why don't you pick up the Old Testament to see if you can understand it?

Read the Bible; take the Zend-Avesta; become interested in Egyptian mythology. Why shouldn't you? Why Gurdjieff?

If there is a crying need, if you already know a little bit of what is for sale, if you have studied and found that it was not to your liking - why do you think this you would like? Do you know what is meant by Work? That you have to earn your life? That you have to take this little inner life that there is and start to cherish it? That you can realize that it is there and that your inner life ought to have developed, but it is not enough developed. And what road will you take? Will it be sufficient for a little while to stuff your head with a little bit more nonsense and data to put yourself a little more to sleep?

Keep the theory out of it! I'm interested in Work; I want an 'I'. How do I make it? Very simple - by the wish becoming an actuality of a creation. There I imagine an 'I' to be. I don't see it. I sometimes don't even know it exists than only I hope. But when it becomes operative for me, that is, when there is something that apparently could become aware of myself as I walk, as this body behaves and moves, when it goes from one place to the other, in and out of the car, into the supermarket, pushing the little wagon, carrying the bag, opening the door with a key - all of that - I sit in the car before I go. Here I am. Something is aware of me quite impartially, because I have made up my mind I'm not going to change myself unless there is a very good reason for it. And I first want to accept myself as I am. And here I am, the whole day--day long. I am! This day my personality is alive; it walks; it can do things. All I wish is an 'I' to be there to see it.

I don't want explanations anymore. We've had many, many. If you want to know them, read ALL AND EVERYTHING. There's a lot in it, you know that. A little bit of more theory, go and get Ouspensky from the shelf. If you want to listen to some of the tapes - lots and lots of junk in it. A great deal of material if you want to know it and listen to it. But also that won't buy you any bread. It'll only satisfy you a little bit. And perhaps it will not even arouse any enthusiasm, because you will say, Yes, that's lovely, but what about me? I, poor man, I am stupid. I become embarrassed in the presence of others. I have to live my life, and I'm poor. And I want to buy something. I can't buy it and I wished I could. And no vacation for me. And maybe I will be drafted. And maybe my father needs me home. And maybe I have too many thoughts about too many people, and too much criticism already. And I am not capable of wanting to Work. And I go to a meeting. And I want stimulus. I want reassurance that that what I am is all right to Work with; that I don't have to change; that I'm not interested in the change at all when that what 'I' has to do - as 'I' - is to accept myself. That it is even taught not to be criticial while I make such attempts; that I want to accept myself as I am, in any way I am, because what is of interest to 'I' is not this manifestation of mine. It is just a fact that I am alive on Earth, in this form, I say; but the form - it has of no particular--it has no particular interest to me.

What is the form without my Life? Or, can my life be without a form or with a very simple form? With just a little brain to be able to tell my foot to move one foot after the other in a step and walk? Do I

need my brain in order to have an awareness of myself? Just a little bit of a corner of the brain - that's all I need. A little bit of something that I say is still virgin field and it can give me information, if only that could start to operate - that's what I wish: just a little bit of something that belongs to me, but now it's put in the service of something of my own that I have created as 'I'. And I pray to God to help me to maintain 'I', because I need something like that in my daily life; because my daily life is far from homogeneous. It is filled with all kind of claptrap and nonsense and gossip and wast. And I cannot help it because I smoke too much and I cannot stop it. And then there is a little drug and I cannot help having taken it. And there is alcohol and I'm tempted. And there is a beautiful woman or a desirable man, and I cannot help - I go to bed with him. This is life for us! This becomes important when you start to understand that you are playing with energy, that there is something in yourself that you know you have to handle. And it's not just going to be left to God because He is All-Loving.

You have to go and sleep because you're tired. You have to get up in the morning because you have to work. You have a task to fulfill on Earth because you were born here. This little creature happens to be here - like it or not, he's got to live. He keeps on breathing - also sometimes liking or not. He has responsibilities; he may have children even. He may have an old mother to take care of. Maybe he has to divide his money into ten different parts. One for this, another for that; that for insurance; and a little in the pot so that when I need a new suit I can buy it. And these old shoes - they still have to do because I cannot now afford

it. But maybe at the end of the month, if the bills are not too high, maybe there is a little bit left.

These are the problems. And to be able to have something that is Objective to you when you are in the midst of such problems caused by your thoughts and your feelings and your behavior - and then to try to be honest and serious about yourself; and then to try to accept yourself in such conditions when you worry; when you suffer; when you have pain; when you are hungry; also when you are too tired to do anything, and too listless so that you'd much rather sit in front of a TV. The TV doesn't know that you fall asleep. You may wake up and say, Oh, it's still going, isn't it?

One wants to talk, in Work on oneself, about one's daily life. Where do I start to Work? If I am convinced that I want to find out what is the meaning of Gurdjieff. Then of course I will want to Work, because without that kind of Work I'll never find out. My theories will not tell me what is Gurdjieff. The hydrogen tables don't bring me one iota closer to my conscience. That kind of material in my brain is not the kind of material that will build a Kesdjanian Body. And not even that kind of a knowledge, which is in my brain at the present time when it is unconscious, is even suitable for the building of a Soul. It doesn't help me. I've got to do something at the level where I can do something in order then to convert the energy, which now is being spent uselessly, in a different direction so that it could be used for a different purpose. I have to see that my brain has to start to function quite differently and that my conscience does not really exist very much, than only in accordance with a little bit

of a book of rules that I call education and ordinary morality. I don't even know anything about the Golden Rule; about that what is an aim that could be in my life to find the solution to all problems. Of course, one talks about the Holy Grail, that what was a sanctity, a sacredness of that what really belongs to a person in his inner life, and what he would like to have to be made his own and for which he then searches. And he keeps his feet on the ground and he keeps on walking, through the hills and the valleys and the roads and the cobblestones. His Life, his world - for that he needs food. What can he apply?

The simplicity of Work is: try to Work in such conditions that there may be a successful attempt; that maybe certain conditions are not as bad as some of the others; and that maybe you have really a thought about Work already early in the morning. Maybe there is enough alive in you of your inner life that it comes out every once in a while to the surface and reminds you of something; that in the midst of your study all of a sudden something happens, as if you do not know from where - out of the blue sky there is a thought, or perhaps an experience of yourself seeing yourself - you can say maybe, uncontrolled, habitual, quite definitely unconscious - and something in you happens to bring it to your notice. You see your aliveness - how it wants to be expressed, and it cannot be. And how your emotional states keep on building up, and they have to have some kind of an outlet. And how will you find an opening for that kind of a state to be expressed correctly without destroying too much of yourself?

The questions for ordinary life have to be practical, and the answer

has to be practical. When one says try to accept yourself as you are, with an 'I', and call your 'I' your God, so that God can - and this of course is a concept that belongs to your inner life; it belongs to your inner, inner sanctum sanctorum - the holiest of the Holiest of yourself when you are by yourself, all alone, no one there, no audience, no particular reason to show off or to be ashamed, because you can let your hair down then. You close the door, you lock it. No one should enter, it's not meant for anyone. It is when you have a diary and you write, and on the outside title you say, Not destined for anyone. Keep out with your curiosity. This is my book. That is the book of your life; that is your interest in you life. That is your investment in your life. This is the way you have to learn how to spend your time and energy.

I'm sorry that I cannot be here much longer because I have to go back to New York, after a little visit to San Francisco and Chicago. I didn't dare to leave New York even, because we are, in New York also, quite stupid. And there are many things that are engaging us, and that we want to work with, and that we would like to see what could be done. And it is not always easy to leave it, then only hoping for the best. But I wished we could have some more meetings. I wish I could actually talk to you in a certain way that you can understand what do I really mean. You have listened to some tapes. You know approximately what I say. I only want to remind you that Work is right next to your hand. It is not in your head. It is not even in your solar plexus. It is at hand, to be taken by you, and to put into motion in relation to what is your body,

which is the bulk of your existence. And a little bit of an 'I', trying to become aware of you and trying to feed, with your wish but this wish comes from your heart, to give the little 'I' food for sustenance and, if possible, for growth.

So simple when you sit down. You sit. You just sit; your body sits. Your brain and your feeling, they're there. And whatever it is that makes you realize that that is this body, which is you, sitting - something of you maybe remembers, maybe by association even. Put a quarter on the table. Each time you look at the quarter the association is Work. Try to visualize yourself Working. Try to associate in your ordinary life certain experiences in connection with the possibility of having a thought of Work. You mail a letter. You know where the mailbox is. You go out of the house. It's two blocks; you've been there before. You see the mailbox in your mind's eye. You see, in imagination, you putting a letter in that box. And then you associate, with that kind of activity, that when I do that 'I' have to be there. And so you go out of your door, and you walk up the street, and you find the mailbox. And the association helps you because you are reminded.

Try to make things around - sometimes a little sign on the door; sometimes, when you open your eyes physically in the morning, the first thing you see - to remind you. It does not as yet guarantee that you will Work, because the thought is your theory only. It's only in your mind - the reminder is only in your mind. It does not mean that you are going to Work. What is in your mind has to remind you of something else, which of course is you, that you're there. Also you can say that you are

there unconscious; that you are there, at the beginning of the day, filled with unconsciousness and that something has to be done if you want to get out of it. So that the thought has to be associated with something else. And that is an attempt - to create an 'I'; or to hope that an 'I' exists; or that the presence of the Lord is with you, so that then when you get out of bed you do it as if God is looking at you. How would you get out of bed if you knew that God the Father is looking at His child? And it's not religion; don't think for one moment it has anything to do with it. It is just ordinary life in which you place a certain higher value which you simply happen to call God. You can call it Yahweh if you like. Or Jehovah. You can call it your uncle. What is the difference?

It is within me that something is there that I consider of higher and more value to me in my life. And I wish that to talk to me. I wish that to be present so that I can strive for something that is higher because my wish is to become free. I want to leave this Earth in the right way; and in--on time. I don't want to come back anymore. I want to find out what there is now for sale that I can buy it - with my blood, with my perspiration, with my intensity, with all the energy that I have at my command. I don't want this life any longer than I absolutely have to keep it. But I want freedom from that what I am now in this kind of a form; I don't want to remain a personality for ever and ever because I'm a man.

Try to understand what is a man - different from different forms of life, as animals and plants. We are at a point where there is a choice, where a three-centered being can become One. And the choice is: will I want to become One or not? If I stay as 'three', I'll repeat as 'three', and I will come back as 'three' at a certain level. And I will

still have the fight of all the three centers trying to become independent of each other; and never willingly; or being able to accomplish that until again and again I'm reminded of the possibility of an Objective faculty that could exist, like when I say I have belief in God the Father, and the Son and the Holy Ghost. Then I know that my life is dedicated to the possibility of further freedom and evolution.

But I start with my life on Earth; and I start in the beginning of the day; and I start when I happen to think about it. And I pray sometimes to my own conscience, please wake me up, my own conscience; I leave God even out of it. I simply say my conscience - is it worth anything to help me to tell me that I ought to do something, to remind me as an alarm clock? So that when it rings that I say, yes, it's time for me to get up. It is time for me to wake up. It is time for this 'I' to start functioning. It is time for my 'I' to become aware. It is time to set in motion the process of awareness so that my 'I' can remain awake.

These are the problems that one faces, and that is the simplicity of Work, because that's all you need. Because after that, either you do or you don't. And if you don't you will probably try to keep on repeating all kind of nonsensical knowledge. Don't worry about the rest of the knowledge! The Kingdon of Heaven is within you, and seek it first. That is the application, what we call give us today our daily bread, and don't lead us into temptation of theory. I want to wake up with my life as it is. I cannot change it; I cannot add an iota to my height; neither do I know how to develop emotional states into fuller--fuller developed octaves. How can I change my mind into different rates of vibrations so that it

could become more sensitive and contain more of real knowledge? Not until I start by trying to do certain things that are in line with that kind of a purpose. An introduction of an Objective 'something' is inline with my aim of becoming Objective totally.

So, how does one Work? In conditions which are condusive; and to try to think about it in such simple terms. I made an attempt. What did I do today? I saw myself. Where? Well, I was pushing a little cart in the supermarket. And all of a sudden it came to me: here was a body, pushing the little cart, this what I call my personality. And it was doing this habitually - just pushing it. But somehow or other, something reminded me of the possibility of the existence of something that actually could tell me and give me facts about myself which could be useful for the further building of something that I call Kesdjanian Body - and whatever theory I already know. And I found myself there. And so I unloaded the packages and put them on the counter. And the man was checking them off. And when I finsihed emptying the cart, I stood there. I waited. I saw myself standing. There was nothing to be done. There was nothing to criticize. I was just standing. I was fulfilling my function of waiting until the checker got through and told me, 'You have to pay nine dollars and seventy-five cents.' And so he told me, and so I took out my wallet. And I counted slowly. Nine dollars. Every time when I had my fingers on a dollar bill, I said: here I am counting money for that what I have bought. Here this person is busy in a transaction, just an ordinary, almost nonsensical transaction, to keep myself alive, buying some groceries. And it is me. I stood there. I don't know what the checker thought, because maybe he thought I was just contemplat-

ing: should I spend an extra dollar or not? But of course that wasn't the case. I was willing to pay with my life for what I was doing. I stood there. It only cost me nine dollars and fifty-seven cents, but I was aware.

You see, when you look at the quarter on the table and you have put it there for a certain purpose; when you have a wet towel outside of your bed and you put it there the previous evening to be reminded; when you take off your glasses and you clean them - maybe you can remember yourself. Maybe it is possible that when you take a cup of coffee and you go and sit down with it and myabe - let's say - you balance the cup of coffee on your knee, and you're going to stir it - there is a spoon - what is stirring it? The body. Who is there to see it? My 'I'. This body stirs the coffee. This body, it will drink. It is drinking now. Who told you? My 'I'.

You understand Work. You understand the simplicity. You understand now that you lower--lower the possibility of understanding by loading yourself up with an awful lot of extraneous knowledge which has no value for you now. We talk about Work in the beginning when there is only the word of 'observation', and when it is necessary to put content into the word by making the observation the actuality of an experience. Because I wish and I feel and I think and I know and I realize and then I do, because I create 'I' to see me, to become aware of that what I am and accepting my life.

You understand now that what it is that is involved in Work; what it is that you must try to do when you come to a meeting, having done it, and then talk, very simple: my attempt. I tried. This is now what I understand, maybe not entirely right. Maybe, is it the wrong road? Maybe, should I do something else? Can you help me to keep it simple? For God's sake,

keep it simple, don't tell me all kind of other things I don't want to know anymore, because I know them. All I wish is how can I Work? With what? How can I remain simple? This is the problem. You always will lose yourself into all kind of extraneous things which have no particular value and just prevent you from talking about Work and the reality of an application of a simple kind of a thought. Just something becoming aware about something about which, in your mind, functioning that way, is an impartiality regarding that what exists. And trying at times to understand that what is a moment of that what eliminates your associations with that what is being observed. These kind of things, I say, give me help to remind myself; help to keep me simple. Don't overload me with a lot of other things. I'll take what I can.

I know well enough when I talk in meetings I talk an awful lot. But I have an aim to try to put certain things in a concentrated form, so that afterwards you can take a little bit and you can dilute it and drink it. Because in its concentrated form it's a little bit too much. But I have no time. I cannot afford the rest of my life just to wait and wait until I'm asked. I have to tell so that I can clear my Conscience. So that I feel that that what is to be said about Gurdjieff and the ideas and that what is meant by Work on oneself as a little bit of--of elucidation, to give a little bit more - how will I say? - not color to ALL AND EVERYTHING. Perhaps - and it is not right, it is not even background - just a little bit of a touching up process; a trying to make you see what is in that book and how, perhaps, you can read it and then understand it by just listening to a few of these little meet-

ings which we have every once in a while; and in which one talks about one's conscience to be developed as a result of Work on oneself, and not as a result of the different thoughts about all kind of lovely theories. It will not build your conscience. Your conscience in only a result of your doing and making an effort. Attempts to make a consciousness which does not exist, and for which you have, even in the beginning, extremely little bit of material.

For that reason we have to answer to what we are without wishing now to become different, because we cannot hasten that process. We can help it along a little. We can put a little catalyzer in the process of change, so that the resultant will be a little easier and can be achieved in a shorter time.

But still you need your life. And your inner life is still covered up, and still the debris has to be removed. And all the lousy nonsense that happens to be in your mind and prevents you from seeing the truth - all of that is debris. It will not help you and don't hang onto it, not too much. Later, later, if you want to become a learned man, a man then who can use all the different things that he has thought about in his past; and all the things that he has felt and perhaps even artistically created; and all the different feelings you've had about any kind of religiion or dogma or doctrine or philosophy or mythology; or anything that you call knowledge about other people, including anthropology, including cosmology, including primitive life, including all the different aspects of history and geography and the Earth - all of that you can add to the Heaven which could be within you.

What will you do now? If you remember Work, if you want a little task, then you just write down on a small piece of paper what do you know. How do I create 'I'? Where is my wish? Where is the motivation? Where is the need for my Work? I call it my Work. I don't dare to call it with a capital 'M'; but I can say Work with a capital 'W'. All I have to do is to turn the 'W' up and it becomes an 'M' for Me. I wish to Work. It is mine, because it is my world. It belongs to me. I want to grow within my world. I want understanding. I want knowledge to be changed into an experience. I want to have as little knowledge as I can get along with. And I want to take part of such knowledge that can be converted into making it an understanding and I want to fill my brain with understanding, not - I say it again - not with theory. Leave it alone. What you need is a wish; a reality of an emotional state, of an understanding of yourself, of your aliveness; to be able to do something with your life at all costs, because you need it, because you have to have some kind of equilibrium within yourself, and you have to find a place for all the different thoughts and all the different experiences that you will have in ordinary life. You have to become a man, don't you? You have to have a driving force to become a man. You have to have a motivation that you can follow. You have to have a little clarity, but it's enough already when you walk in twilight, that the Sun will come, in dawn come up; in twilight it goes back. You are living not in full sunshine - it doesn't matter. You can find your way even on a cloudy day, even if the cloud is a little bit between 'I' and you. That is, that what you create may not always function as the Sun. Clouds and mist and fog can be in-between; or whatever are the colored glasses you happen to look at the rest of the world--

they may prevent--they may prevent--they may be able to help you, in time, to give you transparency. Not immediately, because your coloredness - that is, your typicality, that belongs to you as you are, as a type, as - let's say - as your horoscope would indicate as what you are. But out of that, all such colors, out of such experiences which are colored, in time you will have a chance to make the White Ray, because that's white - full light, all colors - having become one in white.

Theorize as much as you like, all by yourself. Make all the tables you wish. Write down all the words you don't know. Try to write an essay of what you think you know. Try to condense it into the few things you understand. Try to make, when you srite in the book of your life, certain statements which are good for all ages. Try to see if you can describe what is meant by the Rock belonging to such ages on which, if you can, you will build a little edifice with your own hands, because that is the requirement of your dexterity - that you build a house to contain your life, when that what is now your body has to give up and has to become part again, like dust returns to dust, so that you will not perish and that you, with your hope, will never perish, if one could understand that one's life is eternity, in reality only that what exists. And that all forms in which life happens to appear remain as form; exactly the same as that what I wish my emotions to be, at the present time in my unconscious state need my body for expression, and the body is the form. And that I would like this form to cease to exist and - like I said last night - to enable my emotions to have a language of its own; to be able to live; to be able, in emotions, to collect energy and then to donate it for the building of my Soul.

You see it is so simple. And when you now wish to Work and before your next meeting, when you make your little list and you check off one thing after another, when you have looked at it and you have tried to understand and have come to a conclusion: this I know, this I know; and that I don't, but maybe I don't need it as yet. The simplicity of bread and water - and cross off the honey, and take away the sugar out of the coffee, and don't have to use napkins all the time - just eat. And if you can, don't sleep. And if you can, don't consider yourself too much. Love life, your neighbors, as yourself. And love that what causes a neighbor to be alive, so that the accent of your emotional states are far away from the selfishness and the vanity of yourself; and that they become such energy, sent out by you to all the corridors of the Earth and to all the uninhabited spaces of what you call eternity in your own life of infinity.

I wish you all well. I wish you Work enough. I would like you just to talk about Work, just to give and formulate simple questions, just to Work as much as you can during the day; to be reminded, by putting a quarter where it belongs, and calling it a quarter. Only one quarter, but the beginning of the fullness of your life. Gurdjieff talks about All-Quarter Maintainers. It means there are such entities taking care of certain parts of space, and in that way helping His Endlessness to remain eternal, because those who take responsibility will take away the influence of Heropass.

I will come back as soon as I can, but I cannot make any promise.

Goodnight.

END OF TAPE

Transcribed:	Andy Andrews
	Lenore Downie
Proofed:	Lenore
	Jessica Haim
Typed:	Lenore
Final Typed:	Elizabeth Boleman